

and branch out in so many directions that several travellers have lost their way, and consequently their lives, in these underground, or rather under rock passages; for you will recollect that the whole is cut from a solid rock. Without a guide, my courage would not be sufficient to lead me 20 rods from the entrance of this subterranean passage—for to return would be as difficult as to escape from the Cretan labyrinth. The grotto, and also the catacombs with both without the walls of Citta di Vecchia, is also a small church called St. Paul's, underneath which is something like a cemetery, where the dead, after being dried and preserved, are placed in niches. As all our party had in other places seen similar establishments, we did not enter this, but proceeded within the walls to visit the Grand Church of the Great Apostle of the Gentiles. It was founded by the Knights and does no small honor to its founders. This Church was plundered by the French of much of its wealth and many valuable articles, but the building with some ornaments, still remains. It is a large, well proportioned fabric. The floor is mosaic marble work. The columns are variegated marble; the base elegantly ornamented with mosaic work, is formed of verde, yellow, and black antique and other marbles, and curious precious stones, among which I recollect only the lapis lazuli. The altar is of gold, silver, and precious stones,—over it is a statue of St. Paul, of solid silver, and as large as life. On each side are two large columns of pure alabaster. The whole church was hung with crimson tapestry, embroidered with gold and silver,—has two large organs. We were shown where, beneath the floor, five Bishops had been buried: over their tombs hung their hats. Next we were conducted into a chamber of the church, where was an extensive library—then to a gallery of paintings, principally of Popes and Bishops of the Catholic faith. After this, we were conducted to the top of the building, where we enjoyed a full view of nearly the whole island, with all the little villages upon it. And not the least interesting sight to me was a fair prospect of St. Paul's harbour, being the same spot where he reached the shore after his shipwreck. Indeed, I could almost see this great champion of the Christian faith, and his unfortunate shipmates, escaping from their dangerous situation, & rejoicing that they had reached the shore. Almost the whole island, which was once little more than a sterile rock, is now in a high state of cultivation. The fruitful island of Sicily, and the neighbouring coast of Africa have furnished nearly all the soil of Malta, which is generally from fourteen to twenty inches deep—but even with this soil it appeared as verdant on the third of January, as with us the first of June. To prevent the soil from being washed away by rains, it is divided by thick stone walls into lots, some containing one fourth, others half an acre—and others much larger, according as the local situation seemed to require.

Perhaps I cannot convey a better idea of the wealth of some of the Knights than by informing you, that one of them from his private funds, built an aqueduct which extends from Citta di Vecchia to Valetta, a distance of six miles, and at the present day, supplies the latter city with most of the water there used. The language spoken by the higher classes of society is Italian; and by the lower corrupt Arabic. A large proportion of the population are extremely poor. Most of their living is fruit and horse beans, which are eatable only after having been a long time soaked in salt water; bread they can seldom afford to taste. And yet it often happens that the marriage state is entered into by these poor creatures, when neither party exceeds thirteen or fourteen years. Before the age of twelve they are not permitted by the church to marry.

After what I have seen of Malta,—after viewing the immense labour which has been bestowed upon this little spot, I am prepared to believe that the art and industry of man can accomplish almost any thing. In the preceding I have given you but a mere sketch of Malta; but I am fatigued with writing, and presume you will be with reading. I therefore only add, that I remain, Your friend, &c. N. C.

Communicated for the Boston Recorder.
Extract of a Letter from a Lady in Malta, to her Friend in Boston, dated

VALETTA, May 7, 1822.
Mrs. H.—Since I have been in this land of papal darkness, superstition and idolatry, I have learned to value the operations of the Divine Spirit. Could we witness such a revival here, as is frequently witnessed in our own country, we should see the moral aspect of this city entirely changed; but such a blessed event will not, I fear, be realized soon. The people must be instructed and made to see their errors, before they will abandon them; and as it is for the interest of the priests to keep them in ignorance, and their influence over them is almost unbounded—nothing but a great and striking exertion of Divine power and mercy can save them. The two strong chains which hold these wretched people in their spiritual bondage are confession and purgatory. If they do not confess their sins, at least, once a year, they are excommunicated from the church, and when they die, are buried in a disgraceful manner, and their souls suffer an eternal purgatory. I will relate to you a circumstance which occurred last week, to show you how easily these weak credulous creatures are imposed upon. A young Maltese, has recently left the catholic communion and attends Mr. W.'s meeting. The poor fellow has been sadly persecuted both by the priest and his own friends; and we were for a time in much fear, that he would not be able to withstand the torrent that was pouring upon him; but he yet remains firm, and though he does not yet exhibit decided evidence of piety, he seems fully convinced of the errors of the Catholic church and the wickedness of the priests, and is, I hope, a sincere enquirer after truth. A few days since, he came to converse with Mr. W. He informed him, that he had been to a catholic meeting & heard the priest relate the following story: "A Catholic for several years neglected to go to confession, of course he became exceedingly hardened in his wickedness. His friends often remonstrated with him upon the wickedness of this neglect, and urged him to go & confess his sins to the priest, but he refused. After continuing this course for a few years, he was taken sick and brought near to the grave. His mother became exceedingly distressed for him, knowing that if he died without confessing his sins and receiving absolution, he could never be released from purgatory. In compliance with her entreaties, he sent for the priest, made confession, and the priest engaged to say a certain number of masses for his soul. Accordingly after his death the priest went to the church to fulfil his promise; but he had no sooner begun the ceremony, than he felt something pluck his coat. He turned round to see what it was, but saw nothing and attempted to proceed; but again felt something pluck his coat. He then spoke and demanded in the name of the Lord, what it was that thus disturbed him. The soul of this wicked man then answered him in an agonizing voice, and told him it was in vain for him to pray for his soul. 'I,' said he, 'neglected confession for so many years, and now I must endure the pains of purgatory forever.' When this story was concluded, the whole audience were in tears, and no doubt it will produce the effect which it was intended to produce. If they are induced to read the Bibles or tracts, which the English take every opportunity of putting in their way, fear of purgatory obliges them to confess this to the priests, and they are obliged to do penance, and threatened severely, if they repeat the offence. The numerous festivals which are celebrated here, tend very much to strengthen the hands of the priests, and also very much increase the temporal wickedness of Malta. The people are not allowed to labor on these days, for they

are considered more holy than the Sabbath, and as they occur so frequently, a large portion of their time is spent in idleness. The Pope has recently issued an edict, abolishing twelve of these festivals, but the people, and especially the poorer classes, for whose benefit it was principally designed, were highly displeased. They say, 'it has been done through the instrumentality of the English, who wish to change their religion, and they fear the Pope will turn Protestant;' and they are determined to observe all their festivals, though they are not required to do it. Now if these leaders, if even his Holiness, whom they consider infallible, finds it so difficult to introduce any innovation in their customs, what can be done by those, whom they consider accursed of God? Ah! every thing if God be with them. I have felt very much discouraged in view of the prospect around me, since I have been here; but I now feel that there is no cause for discouragement; there only needs faith and patience and exertion, and the conversion of this people is a certain event, because the blessing of God is promised to them.

Domestic Religious Intelligence.

MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

The Domestic Missionary Society of Massachusetts, held its 4th annual meeting, at Springfield, June 27, 1822.

The meeting was opened with prayer by Rev. Mr. Humphrey, who, as Moderator of the General Association, presided on the occasion.

The Report of the Directors was read by the Scribe of the Eastern Executive Committee, accepted and committed for publication.

Officers were then chosen for the ensuing year, viz. Rev. THOMAS SNELL, Secretary, SOLOMON STODARD, Junr. Esq. Treasurer, Hon. JONAS H. LYMAN, Auditor.

Directors. Rev. Allen Hyde, D. D. Joseph Woodbridge, Esq. Theophilus Packard, David Mack, Esq. Isaac Knapp, Hon. E. N. Sargent, Esq. Samuel Osgood, Nathaniel Smith, Esq. Joshua Crosby, Hon. John Hooker, John Fisk, Col. Israel E. Trask, Samuel Walker, Gen. S. Torne, Junr. Sereno E. Dwight, Hon. N. Cleveland, John Codman, Hon. William Reid, Richard S. Storrs, Dea. Josiah Salisbury, Oliver Cobb, Henry Gray, Esq. John Woodbridge, Dr. Jesse Wheaton.

Rev. Warren Fay, and Rev. Professor Stuart, having been appointed last year by the Board, to preach on this occasion, and both being prevented from attending the meeting—the Rev. J. Codman was requested by the Directors to deliver the annual sermon. He accordingly delivered an appropriate discourse from Hosea, iv. 6. "My people are destroyed for lack of knowledge." By the audited accounts of the Treasurer, and the Receiver of the Eastern Executive Committee, it appears, that including a balance on hand, June 26, 1821, of \$355.30, the amount received in contributions & donations is \$1,045.64. The expenditures amount to \$750.02. Cash in the treasury, \$295.61.

REPORT OF THE DIRECTORS.

Agreeably to the provisions of the constitution of the Domestic Missionary Society of Massachusetts, the Board of Directors would respectfully submit the following report of their operations during the past year.

At the last annual meeting of the Board, it was deemed expedient for the more effectual attainment of the great objects of the Society, to organize two Executive Committees, instead of one—and to divide the Commonwealth into two districts, the Eastern and Western, making it the duty of each of these committees to direct the operations of the Board in the districts respectively assigned to them. Although some inconveniences are incident to this new arrangement, especially while it is not perfectly understood by the Christian public, yet it is believed that ultimately, its advantages will become apparent in the increased facility & efficiency of operations founded upon it.

In the Western District, your Directors have done as much to build up waste places, & strengthen feeble churches, as their limited funds would justify them in doing. In November last, they gave a commission to Mr. T. H. Fowler, to perform four weeks service in the towns of Leyden and Orange, Franklin County, leaving it to his discretion to extend the mission two weeks, if circumstances required it. The principal part of this time was spent in Leyden, where the people expressed great satisfaction in his services, and much gratitude to the Society for the attention paid to them in their destitute state. They contributed fifteen dollars to the funds of the Society, and requested him to inform the Board that they would raise fifty dollars the present season, for the treasury of the Society, wishing that their destitute state might be considered, and that they might receive all the assistance that could be with propriety rendered them. Accordingly, Mr. Fowler has since been directed to labor with them six weeks, and to encourage them with the assurance that if the funds of the Society will permit, they shall receive further aid.

The following parishes in this district have been assisted by the appropriation of the annexed sums from your treasury. Egremont has received 75 dollars; Holland and North Woburn, fifty dollars each; Agawam and Feeding-hills, two hundred and fifty-nine dollars. This last sum was paid for missionary labor performed in those places the preceding year, and was principally reimbursed by contributions from the two parishes. We are gratified to state, that in this instance, the object of the Society has been most happily realized. For many years the members of these parishes were as sheep scattered abroad, having no shepherd. In Agawam, the Congregational church had become extinct, and those who were attached to that denomination, felt themselves too weak even to make an effort for securing the regular administration of the word and ordinances. In Feeding-hills, a congregational church existed, but having been long destitute of the ordinances of the Gospel, it had dwindled almost to nothing—there were only two male members and about 8 females in it. The assistance afforded these parishes by the Domestic Missionary Society, was accepted with thankfulness, and inspired them with new life. Great exertions were immediately made by benevolent individuals in Agawam to raise a fund to pay their proportion towards the support of a regular ministry. Their efforts have been crowned with success. About three thousand dollars have been funded, and Trustees have been incorporated to manage it. The remaining part of two hundred and fifty dollars, (being one half of the salary of the minister of the united parishes) is generously supplied by an individual within the parish. The zeal of the people of Feeding-hills, is not less ardent than in Agawam. They have become obligated to pay by subscription, the sum of one hundred and ninety dollars for ten years; and they have been encouraged to expect the sum of sixty dollars, annually, from the funds of the Society, for the same term. Having thus made the necessary provision for the support of a minister, these united societies, in October last, with great unanimity, invited the Rev. R. S. Hazen to settle with them in the work of the Gospel ministry, and he was accordingly ordained. A church was previously formed in Agawam, which is now flourishing, as is that also in Feeding-hills. The two churches contain about fifty members. Great harmony prevails, and Mr. Hazen's prospects of usefulness are very flattering. It has been judged proper to be thus particular in this case, because it may be considered a fair exemplification of the beneficial tendency of the Society's labors. What has been done in these parishes, may be done in many others in the com-

monwealth, by the awakened spirit of Christian liberality and zeal.

In the Eastern district your Directors have not been inactive. The Executive Committee in that district, early applied themselves, after their appointment, to obtain correct information with regard to the waste places around them, and to afford assistance in proportion to the means Providence placed within their reach.

It being represented to the Board, that West-Haverhill had long been destitute, and that the friends of Christ there, might be encouraged by the appointment of a missionary to visit and labor among them, Mr. Caleb Hobart was designated to spend six weeks in that parish. From his report, it appears that he employed his time faithfully, not only preaching on the Sabbath, but visiting from house to house. He found the people, generally, disposed to converse upon the subject of religion. They appeared to expect from a minister, visits suited to the character of a minister. A few individuals were thoughtful and serious. This parish, however, has long remained a moral waste, a desolation in Zion. It has been destitute of a settled minister more than twenty years: during most of which time they have only received preaching occasionally, or at short intervals. The little church in this place dwindled. Christians hung their heads upon the willows, in the recollection of privileges once enjoyed, and sighing, longed for better days. They were much comforted and strengthened, however, by the labors of Mr. Hobart, and expressed a high sense of gratitude to the Domestic Missionary Society, in remembering them in their low estate. They manifested a strong desire to have a settled minister; and it is peculiarly desirable that this people should enjoy such a blessing.

At Fall River, in Bristol county, great exertions have been made by a little band of believers, to erect a house for the worship of God, and with the aid of charities derived from various sources, chiefly by the instrumentality of Mr. Loring S. Dewey, they have so far succeeded as already to be able to occupy a convenient house, reared by their own enterprise and perseverance. Ultimately the rents of the pews are expected to maintain a minister, but at present, and for at least three years to come, these rents must be applied to liquidate the remaining debt. It is but justice to the praise-worthy zeal of some individuals in that destitute region, to state, that they have done all in their power to repair the desolations of their Zion, that little more can reasonably be expected from them for some years to come, and that they deserve the patronage and aid of this Society in an eminent degree. The population of the village is annually increasing, by the establishment of extensive manufactures, and it will be readily understood that the character of this population is such as to render the location of a faithful and influential minister among them exceedingly desirable. Under the direction of the Eastern Committee, Mr. Dewey has performed ten weeks missionary service among them the past year.

Various causes, which it is unnecessary to detail, have contributed to weaken the congregational church and society in Carver, Plymouth county. It is sufficient to say, that for five years they have been destitute of a stated ministry. Their meeting house was three years since, taken down, and from the difficulty of selecting a suitable site for another, together with the poverty of the Society, it was not till within the last half year that efficient measures were taken to rebuild it. At present, encouraged by the hope of realizing some assistance from the Domestic Missionary Society, in the support of a minister, they are making strenuous efforts to rear a house for God, and with a degree of unanimity that is highly honorable to their Christian spirit, are advancing to the completion of the work. Mr. Charles D. Pierson has been employed six weeks among this people—and they have been encouraged to expect fifty dollars per annum, for five years to come in case they settle among them an approved minister of Christ.

The parish contains about three hundred souls, of these not far from fifty are professors of religion. In the parish of upper-Beverly, the church has been reduced within a few years from thirty-two male members to seven, and from more than forty females to twenty. The Rev. Daniel Oliver, who has been employed by the Directors, in this parish, has succeeded in healing difficulties, and promoting a spirit of union and effort. He remarks, that what the Society has done for them has given a considerable spring to their exertions, and they have laid a tax this year of two hundred dollars, and have voted at their parish meeting, their thanks to the Domestic Missionary Society; he concludes by expressing his opinion, that if the meetings can be kept up, the parish will be saved from ruin.

It is well known that there are several churches in the Commonwealth, and that the number appears to be increasing, who have had to contend with peculiar difficulties in continuing among themselves, the ministrations of the word and ordinances, agreeably to the usages of our venerable fathers. While the Directors feel the liveliest sympathy with them, and earnestly commend them in their arduous struggles to the benevolent notice of the friends of truth, they have to lament that the resources of the Treasury have been for the past year so limited, that they have been able to afford assistance but in one instance, and that only to the small amount of twenty-five dollars, to the church in Sandwich, under the pastoral care of Rev. Mr. Hunn.

With such a view of the destitute parishes in this Commonwealth as your Directors have derived from much inquiry, and no slight examination, they feel authorized to state, that with the small sum of fifty or seventy-five dollars annually, some of them might be immediately built up, and supplied with the Gospel ministry. Without such assistance they must long remain in their present unhappy condition.

So far as we can gain information, we are happy to say, that the destitute parishes, generally, are much engaged to make provision for the regular support of the Gospel, according to their ability. They are looking with deep anxiety to the Domestic Missionary Society. They are hoping and praying that their brethren in Christ, who are more highly favored, will look upon their afflictions, and commiserate them in their desolate condition. The success which has attended the exertions of the Society in several instances, has excited an animating hope in their bosoms that they shall once more be blessed with the Gospel. We are persuaded, that if the churches could witness the warmth with which many destitute societies plead for a little assistance, we should not long be under the painful necessity of saying to them,—'we pity your situation, we would gladly relieve you,—but we have no funds.' Such answers we have been obliged to return in several instances.

If your Directors might be allowed to suggest any thing by way of advice, it would be, that more efficient measures be adopted to bring the wants of destitute parishes before our churches, that more particular statements of the doings of the Society be published, with a suitable address, and be circulated throughout the Commonwealth, and read in the churches, and that contributions be recommended to be made annually.

It is our happiness to be assured, that the interests of the Society are growing in the affections of the pious throughout the State. It needs only to be more generally known to obtain increasing patronage. In this age of benevolent effort, while the enlightened Christian regards with growing interest, the pitiable condition of the distant heathen, he will not surely overlook the immortal souls, perishing for lack of knowledge, within the borders of his own beloved Commonwealth. While the charity of the Gospel is as extensive as the wants of humanity, he will never forget—that it begins at home.

ADDRESS TO THE CHRISTIAN PUBLIC.

DEAR BRETHREN,—Allow the Directors of the Domestic Missionary Society of Massachusetts, once more, to plead before you the cause of our feeble churches and waste places. To do this with the more happy success, we would first present you with a sketch of the rise and progress of the Society, whose concerns we have the honor to manage under the great Head of the church.

This Society originated in the General Association of Ministers in this state. At their annual meeting in the town of Belcher, 1817, they appointed a numerous committee from the different sections of the Commonwealth, to take into consideration the expediency of establishing a Domestic Missionary Society: and in case they should deem it expedient, to form and report a constitution. In Sept. following, the committee met in Northampton; and having taken into view the broken and enfeebled state of many churches and societies within our limits, conceived, that the most effectual aid might be afforded them by a society formed for this very purpose. Accordingly, in June 1818, the committee reported to the General Association, a Constitution, which was approved and unanimously adopted. "The object of the Society shall be to assist needy churches, parishes, & waste places, within the limits of Massachusetts."

The Society being organized, the Directors held their first meeting in Northampton, on the third Wednesday in October, 1818; and without any other funds, than what were derived from a few annual and life subscriptions, immediately began their operations. The measures adopted to ascertain with more precision, the number and situation of destitute societies, resulted in a deeper conviction of the importance and necessity of making speedy and persevering efforts for their relief. Of this description, no less than forty societies were found, whose condition demanded aid from the more favored portions of the Commonwealth.

More effectually to repair these waste places in our Zion, the Directors deemed it necessary, especially in view of their limited means, to bring into action all the resources and energies of their destitute brethren—to prompt them to personal efforts to help themselves. "As an inducement to vigorous exertions, the Directors pledged their aid to such an extent as the case might require, or their scanty means allow. This mode of operation has been peculiarly successful; while it has cut off all occasion for the parsimonious cry, 'Let them help themselves.' The poor, the feeble, the sickly, the afflicted around us, have, by common consent, a claim upon our pity and our help. Why not feeble churches, broken down, oppressed, disheartened; who have seen better days, but are now hanging their heads upon the willows? How does it awaken their joys & animate their hopes, to see their brethren remembering them in their affliction, & helping them to rise from their ruins, that they may again enjoy the ordinances of the Gospel, and become vigorous and fruitful branches of the common vine."

But, Brethren, the distresses to which many are reduced by poverty, sickness, and outward calamity, present but a faint picture of the unhappy situation of those who dwell in our moral wastes—without a priest—without a sacrifice—the house of the Lord in ruins, or her doors shut for years—the Sabbath profaned—the rising generation forgetting the God of their fathers, and becoming strangers to the sanctuary—having no guide in their spiritual inquiries—no comfort in their afflictions—none to visit their sick chambers and dying beds, to present the encouragements and hopes of the Gospel. O Christians! Do not their wants excite your commiseration? Do they not demand your prayers, your alms, your efforts? You are full and have need of nothing—you are overflowing with religious privileges—always under the droppings of the sanctuary. Your brethren, indeed, may have erred, and in some measure induced their desolations by inactivity; but still show them mercy, as you would obtain mercy of God. You might have been planted in the moral desert, and subjected to all the deprivations and embarrassments of your brethren. Be thankful for your privileges, and express your sense of their value, by laboring to extend them to the destitute. You may thus perpetuate your spiritual advantages, and draw upon you the blessing of many who are ready to perish.

Brethren, what is required of you by the law of love? Were you planted in some of these feeble and waste places of our Zion—where no minister of the cross weeps and prays for the people, between the porch and the altar—where there is no solemn assembly—no one to break the bread or dispense the word of life for your edification—and all these privileges beyond your reach, without the aid of Christian friends—in such a condition what would be your reasonable desire—what your claim upon the Christian public? Would you think them excusable for being deaf to your cries, or for looking with indifference upon your desolations? Ah, brethren, we know what would be your desires—what your claims—what your urgent requests. We are also convinced that we will now be your course respecting these feeble, famishing churches—you will remember them in your prayers—you will encourage their hearts and strengthen their hands by your ready contributions, you will not—you cannot, be satisfied with saying, Be ye warmed, be ye filled. We shall witness, and they will soon reap the happy fruits of your increased liberality.

It is seriously believed, that the churches have not attached due importance to the object of this Society, because they have never viewed the existing evil it is designed to remedy in all its bearings. It is a striking fact, that a waste place is rarely to be found alone: others already breaking down, or in ruins, are around it. And why? Because every such moral waste has its baleful influence upon the vicinity, while it affords to spoliators and the enemies of religious order, a sphere of unresisted and successful action. The march of moral degeneracy and desolation, is not stayed by town or parish lines. When one society is broken down, others are soon weakened, and fall victims to the destroyer. The deadly influence of these is again felt by others. In a course of years, the evil becomes a wide spreading desolation, to which we can prescribe no bounds, without the signal interposition of Divine grace, or the special efforts of other churches to build up these ruins of our Zion.

Now, brethren, inquire how your prosperous state can long continue, if these waste places lie unrepaid, and are suffered to multiply? What will soon become of all our flourishing churches, and united parishes; if this wasting pestilence is not stayed in its progress? What too will become of our liberties, our invaluable institutions, literary, humane, and charitable, which have been the boast and glory of the state? Where will the evils of such spreading desolation end, unless with the increase of your prayers and alms, you step between the living and the dead, and stay this moral plague?

We would not confine our address to Christians. We would call upon all the friends of liberty and the state to take a share in this necessary—this laudable work of repairing these waste places, and strengthening the things that are ready to die. Those will bear this call, who seriously believe, that the institutions which our ancestors established and cherished with so much care, have essentially contributed to our felicity. The prosperity and safety of the state demand the efforts of every patriot. Christianity makes good citizens, as well as good men—supporters of order as well as of truth. But where should we look for Christianity in its influence and fruits, or even its form, if we were to leave unsupported its public institutions? We might, indeed, see its sacred relics, and mementos of our loss, floating upon the swelling tide of moral desolation.

The work already begun can be accomplished. The sacrifice required is small. The scope of operation is almost under your own inspection. The languishing—the suffering—the perishing lie at

your very doors. The largest sum received for the treasury in any one year, has been less than eight hundred dollars. And still many families several, which have long lain in ruins, have strength, and will ere long, require no further aid from others. Where has more been achieved, in the cause of order, truth, and humanity, means so small and inadequate? Your churches for needy churches and varieties have been graciously bestowed—how they have thus far been appropriated, you may learn from the annual reports of the Directors.

The continued cries of the helpless, and the importance of the object in view, demand sufficiently awake to the subject, and would not set apart but a small portion of their increase to our feeble churches rising from their ruins, and waste places repaired, and not a church or society in the Commonwealth, but what would be glad to fall in with a spiritual guide, whom they would be willing to support. Such an event could fail to gladden your hearts, to give you new strength, and glory to our Zion, and enable us to act with more union, vigor, and effect, upon more distant and stronger holds of sin.

Christian Brethren, the subject is before you, you hear the cries of the helpless—you see the wants—you feel their sufferings—you see the means, without money and without price, by which the means, and the desolation of many generations are repaired. You are acting for Zion, and for our King. To him you must account as the day dawns. Never let it be said, "I was as hungry and ye gave me no meat—thirsty and ye gave me no drink." But little is asked of that which God has given you; that little is of infinite importance. Do your duty—cheer the hearts of your brethren—honor your Saviour—and may the God of heaven replenish your stores and your hearts from his treasures.

"O Shepherd of Israel, thou that leadest like a flock—look down and behold, and see these languishing ones, ere they die!"

Signed in behalf of the Directors of the Domestic Missionary Society, THOMAS SNELL.

BOSTON RECORDER.

SATURDAY, SEPTEMBER 28, 1822.

A Discourse delivered at the annual general meeting of the Baptist Missionary Society in England, 1818.—By JOHN FOSTER.

The motives that have influenced to the publication of this discourse at the present time, are two: a belief that its circulation will have the effect of correcting some too prevalent views in regard to the subject of foreign missions; and the hope of increasing the funds of the "United Foreign Missionary Society" by means of its sale.

We must frankly say, that we are no admirers of Foster's style. This may be imputed to taste; to weakness of intellect; or to any cause else than a disapprobation of his sentiments and great points of religious doctrine and duty—even when perfectly assured that we shall be benefited and delighted in the reading of any work that comes from his pen; and the more so, the farther we advance; yet we cannot take any single work of his, with the design of entering his spirit and making ourselves masters of his thoughts, without a thrilling sensation of his His conceptions are bold and vigorous; his indelible master of every subject at which he touches; his imagination takes a wide range, and selects the happiest topics of illustration; he is warmly devoted to God, and all his energies enlisted in opposition to the "mighty power of moral evil;" but there is such a redundancy of words; such an arbitrary involution of sentences; and so apparent an effort, to create as much as possible for the reader, by dwelling in his aid of every distinct sign, marking the progress of the writer's mind, that we are quite out of patience with him. Foster has claims to originality. He does not follow a beaten track. And yet there is more of seeming than real originality about him. He has the power of hiding himself in the clouds, and of drawing his readers after him, till they begin to wonder where they are; and after they have themselves under a clear sky again, they wonder second time that they should have dreamed of being elevated, when in fact the clouds which wrapped them, had too much specific gravity to disengage themselves from the surface of the earth.

As difficult as it is, to attain simplicity of every man of taste admires it; and every man of sense demands it from an author who proposes to instruct or even amuse him. After these abatements for the perverting of inexcusable faults of Foster's literary labors, the sermon under consideration must be considered its full share,) we are prepared to say that, as fair argumentation, founded on just principles, and seconded by the most powerful moralization, may be relied upon to do good as well as like the present, this discourse cannot fail to be useful. The grand principle of all holy and arduous operations is correctly stated, and supported by abundant proofs. "Opposition to sin is an active and persevering warfare against it." "Powers of Moral Evil" wherever they are opposed, in individuals or nations or worlds, is the mental principle of distinction between the good and the enemy of God. Nothing essentially distinguishes the spirit of the Missionary from the spirit cherished by every disciple of Jesus Christ, of whatever name or country. It is a perpetual conflict with sin in his bosom; the Missionary occupies a wider field, and presses forward to more extensive conquests. His object is still the same: to cast down every thing that rises up against God.

We shall not attempt to give an analysis of the sermon; and need only add further with regard to its contents, that it combats some of the most popular objections to missions, in a masterly manner. The excessive caution of some persons, who, in discussion very happily, and treated with admirable ability. The fear that too much is attempted—that means will not always be made to proposed ends—that there may be more than judgment—more fancy than fact, in inspiring occasions of missionary enterprise, clearly shows to be imaginary at the best. The notion that since God has permitted the world to be covered with idolatry and vice, Christianity is nothing to attempt towards its removal, is a notion no more sin in the world, than it is necessary to God is dishonored by those who endeavor to purify a world which can be purified only by the

Power; that the time is not come, &c., is fully exposed in all the fallacies that attend it, and shown to be equally unphilosophical and unscriptural.

We cordially wish success to those who are engaged in circulating this discourse. It is worthy of repeated perusal, and notwithstanding the infirmities of age already adverted to, it may be read profitably by almost every class of people. It is designed to aid the cause of missions, and particularly to promote the objects of a valuable Society in the middle States, which has already several promising missionary establishments among the churches of our own country. It may be procured at the Bookstores of Mr. Armstrong & Mr. James Loring in this city. We hope many of the friends of Missionary will purchase it, for the double object of their own gratification, and the encouragement of a Society whose success deserves the prayers of all Zion's friends.

THE CHRISTIAN ALMANACK for 1823.

To every believer in Christ, and to every man whose heart's desire and prayer to God is, that a perishing world may be saved, this necessary Manual will carry its own recommendation. The preceding numbers have obtained a wide circulation, and cannot have failed of doing good. The important facts which are scattered through the work, illustrating the moral state of the world; the degradation of five or six hundred millions of mankind; and the exertions which are, at length, making throughout Christendom for the universal spread of the gospel, deserve to be fairly recorded in the memory, and so deeply imprinted on every heart, as to become so many irresistible motives to habitual and holy effort in this great cause. The circumstance of having these facts embodied in the pages of an Almanack, a book often referred to than almost any other, is eminently calculated to give them a prominence in the thoughts and conversation of Christians, which will rivet them on the mind, and convert them into principle of action. This is one way in which great good is effected by this little publication.

It should not be forgotten, that all the profits of the work, after the expenses of preparing and publishing it are deducted, are appropriated to the printing of other Tracts for gratuitous distribution; that the New-England Tract Society to distribute 90,000 Tracts, of eight pages each, among those who are unable to purchase books for religious reading. This is another way in which this publication is operating mightily to the upbuilding of the kingdom of Christ, and to the diffusion of those moral and religious principles which form the foundation of social order, and of all just hope of happiness beyond the grave.

Further: the circulation of the Christian Almanack prevents, in a measure, the circulation of that vile trash which passes under the name of anecdotes, observations, &c., in our common Almanacks. We have no hesitation in saying, nor will any reflecting and pious mind dissent from our opinion, that thousands of our youth imbibe the poison which afterwards circulates through the whole system of their moral feelings, and terminates in their destruction, from those masses of folly and infidelity that are annually sent abroad in these inviting forms. We do not mean to pass indiscriminate censure on all Almanacks except that which we recommend in this article;—there are some far less exceptionable than others; and in almost all of them, there are stories, or reports, or allusions which must put modesty to the blush, wound the heart of Christian sensibility, and excite the young and unsuspecting, to the habits of vice, and the gulfs of perdition.

It is hoped that these considerations, and others that must occur to those who give themselves time to reflect on the subject, will induce all who value the welfare of their families, or the good order of society, and especially the advancement of the kingdom of Christ, to exert whatever influence they may have, to circulate extensively this innocent and useful Manual.

The Warren (Baptist) Association met at New Bedford on the 10th and 11th inst. The introductory sermon was preached by Rev. Mr. Gamell, on Neh. vi. 2, 3. Sermons were preached during the sessions by Rev. Messrs. Benedict, Nelson, Leonard, Rogers, Gano, Wilson and Cornell. The Lord's Supper was administered to a large and solemn assembly of communicants. Prayer-meetings were held at the meeting-house 3 mornings in succession—uncommonly well attended. The Association being large, liberty was granted to some of the members in the eastern part of it, to organize a new body, under the name of the Old Colony Association.

The Boston (Baptist) Association held their tenth anniversary last week, in this city. The introductory sermon was delivered by Rev. Mr. Bolles of Salem, from 2 Tim. iii. 16, 17. In the evening of the same day, Rev. Mr. Benedict preached from Mark xvi. 15, 16. "Go ye into all the world." The following day, Rev. E. Andrews delivered the concluding sermon, from 1st John, 1, 7. "If we walk in the light," &c.

The Churches connected with this body, are generally in peace, and well established in doctrine; but no extensive revivals have been experienced in the course of the year.

For the benevolent purposes of the Massachusetts Baptist Education Society, Missionary Society and Foreign Missions, \$1025, 19, were received from the churches, at this meeting.

An African Sabbath School is opened in Lexington, Ken. and regularly attended by upwards of 175 children. Their improvement is not inferior to that of white children, equally ignorant.

From the "Churchman's Magazine," we learn that four new Episcopal Churches are going up in the north-western part of Connecticut; viz: New-Freedom, Salisbury, Canaan and Sharon.

INSTALLED.—At Royalton, Niagara Co. N. Y. June 13, Rev. George Cotton. Sermon by James C. Crane.

ORDAINED.—At West Greenwich, R. I. Mr. C. Manchester, to the office of assisting elder in the Baptist church in Coventry, R. I.

The Corner Stone of a New Baptist Meeting-house, about to be erected in New-Haven, Conn. was laid on the 23d inst.

A new Jewish Synagogue was dedicated in Richmond, Virg. on the 15th inst.

ORDINATION.

Easthampton Sept. 12.—Mr. Theodore Clapp, was this day ordained in this town by a Council convened for the purpose; particularly with a view to his taking the pastoral charge of, as they are called, the First Presbyterian Church and Congregation in the city and parish of New Orleans. The Ordination was attended here at his own earnest desire, and the request of the Church and Congregation that have invited him to settle with them. The several parts of the public exercises were performed in the following manner:—Rev. Mr. Gould made the introductory prayer;—Rev. Mr. Woodbridge of Hadley, preached the Sermon;—Rev. Mr. Williams made the consecrating prayer;—Rev. Mr. Hale delivered the charge;—Rev. Mr. Williston gave the right hand of Fellowship;—Rev. Mr. Hayes offered the concluding prayer. The music under the direction of Mr. Lucas, was well conducted. The house was filled and crowded with an attentive audience. May the solemn occasion be blessed to many. [Hamp. Gaz.]

OSAGE MISSION.

We have seen a Letter from a member of the Mission Family, to his brother in Boston, dated at Harmony Station, July 16, 1822, which mentions that "four Osage young men from 16 to 18 years of age are ready to take hold of the hoe, the axe, &c.; that five Osage men are in the field, with their hoes, &c.; that their garden yields lettuce, radishes, turnips, cucumbers, &c.; that they have prepared 40 acres for corn, and have 2 acres of potatoes planted; that the family has 100 head of cattle, 50 hogs, and 30 cows." Sabbath, July 7. We commemorate the death and sufferings of our Master; it is an interesting season. Mr. Pixley is able to explain to the Osage children the nature of the proceedings. We need the prayers of our Christian friends at the east. This nation needs the prayers of all Christians. Oh! how earnest all would be for them, could they see their degradations, and their superstitions. We must do our duty, and leave the event to God. We must sow the seed, and look to Him for the increase. The time is rapidly advancing, when the knowledge of the Lord shall be extended unto the ends of the earth; and in such a day as this, who can remain inactive? None of the family are now sick with the ague. Two of the brethren start on the morrow to the village, in order to acquire a more thorough knowledge of the language. [Com.]

COLLEGIATE RECORD.

WILLIAMS COLLEGE.—The annual Commencement at Williams College was celebrated on the 4th inst. A very large concourse, among whom were a number of respectable strangers, were assembled on the occasion.

The degree of Bachelor of Arts was conferred on Charles Bishop, George Bull, Parsons Cooke, Silas Gardner, Milton Huxley, Joseph Hyde, Charles A. Lee, Silas Metcalf, Daniel Partridge, Sylvester Scovel, George L. Tucker, Wm. H. Webster and Jonathan E. Woodbridge.

The degree of Master of Arts was conferred on John C. Brigham, William A. Hallock, Gerard H. Hallock, Nelson Brown & Wm. Richards, alumni.

The honorary degree of Master of Arts was conferred on Hon. Henry W. Dwight, of Stockbridge, Rev. Titus Strong, of Greenfield, Thomas Allen, Esq. of Hinsdale, & R. F. Barnard, Esq. of Sheffield.

After the degrees were conferred, an appropriate Baccalaureate Address was delivered by President Griffin.

MAINE CHARITY SCHOOL.

The late examination and exhibition in this institution were held Aug. 28.

In the forenoon, after a prayer by Professor Fowler, followed the exercises of the Junior Class. A declamation in Latin, by G. W. Fargo—a dissertation, Analogical view of the works of nature, by J. Wellman—a declamation in Greek, by M. Ellis—a dialogue on the doctrine of election, by C. Bowles and L. Rider, Jr.—a dissertation, Plea for the American Aborigines, by H. White.

In the afternoon followed the exercises by the Senior Class or Candidates. Oration, the influence of evangelical religion on society, by Moses Ingalls.—Oration on the Millennium, by Henry A. Merrill.—Oration on the importance of correct general principles, by Jotham Sewall, Jr.—Oration, the similarity between the conduct of Christian nations towards God, and that of the heathen, towards their idols, by N. W. Sheldon.

Oration on the extension of Christ's kingdom, by Lumund Wilcox.—Oration on the importance of improving a probationary state, by the Valedictory Addresses, by Horace B. Chapin: concluded with a prayer by Professor Smith.

On the day previous an Oration was pronounced before the Society entitled "Henois Adelpheon," by J. Sewall, Jr. on the importance of a public education for a minister of the gospel; and another before "the society for inquiry respecting missions," by M. Ingalls.

The six candidates named above have now completed the course of study required at this Institution; & are licensed preachers of the word. [Mirror.]

YALE COLLEGE.

The friends of Religion and Science will always rejoice in the prosperity of Yale College, and perhaps they had never greater cause of satisfaction than at the present time. The correctness of its principles—the stability of its government—the good order and regular conduct of so large a collection of young men—the high standing of literature in the minor classes, as testified by the examining committee; and the exhibition of talent in the class that has just graduated, have all conspired to satisfy and exceed the expectations of the public.

During the present summer, a fund has been set on foot for the support of a Professor of Theology, and about \$17,000 have been subscribed by a few of the friends of religion. This important branch in connexion with the professors now in College, will afford to those who wish to pursue their studies for the ministry, facilities equal to any of the schools of the prophets. The Corporation have unanimously appointed the Rev. Nathaniel W. Taylor Professor of Theology.

The Rev. Mr. Welsh of Mansfield, is elected a member of the Corporation, in the place of the Rev. Mr. Ripley, deceased.

The Rev. Mr. Dutton, of Stratford, is elected Professor of Mathematics and Natural Philosophy, in the place of the late Professor Fisher. [Rel. Ind.]

Fever in New-York.—The New-York papers state, that there were thirty-three deaths from fever last week. On Sunday following (this week) ten new cases were reported to the Board of Health; on Monday, eight new cases, and four deaths. "Two of these cases originated at 99 Vesey Street, and show that the infection is still spreading."

How doth the city sit solitary that was full of people! how is she become a widow! she that was great among the nations.

It was announced yesterday from the few pulpits that are yet open, that a number of Christians in connection with the Presbytery of this city, have engaged to set apart to-morrow as a special season of humiliation and prayer; and Christians of all denominations are affectionately invited to join in humble intercessions to the ALMIGHTY, that he would turn away his wrath from our city; bring our citizens unto a knowledge and repentance of their sins; work within them by the mighty energies of his grace; & remove the sore calamity with which our city is afflicted. [N. Y. Spectator, Sept. 23.]

The semi-annual meeting of the TRUSTEES of the Massachusetts Missionary Society, will be on Tuesday next, 1st Oct. at 4 o'clock, P. M. in Boston. Place of meeting ascertained at No. 50, Cornhill.

S. WALKER.

Effect of Rashness.—During a quarrel at a billiard table in a public house in Raleigh, N. C. between Mr. James Boylan and Mr. Richard Hands, the latter struck Mr. Boylan on the neck with a knife, which occasioned his instant death.

AMERICAN COLONIZATION SOCIETY.

Baltimore, Sept. 17.—Our African settlement at Cape Mesurado, we are happy to learn, from the Agent of the Colonization Society now in Baltimore, is in a thriving and prosperous way. Houses have been built for the natives, by which they will be protected from the rain season.—They are now employed in the cultivation of cotton, indigo and other productions of the tropical climate.—None of them are anxious to turn back, and harmony and good fellowship are generally prevalent. We shall publish tomorrow a meteorological table, by which it will be seen that it is idle sympathy for a citizen of Baltimore to complain of Mesurado heats. Another vessel it is expected will sail for that Colony during the present season; and we understand that preparations are now making for that event. We learn that the Colony is abundant in all the fruits of the tropical climate—that it is auspicious to the growth of tea & coffee, those exotic idols of American enjoyment. There is a place in Cape Mesurado where the natives believe the devil resides; & they were on that account extremely averse to a cession of the territory. They occasionally attend and sacrifice a fowl to propitiate the favorable regard for their solemn deity. The natives will make their sacrifice although the Americans have purchased out their right and title to his dominion in Cape Mesurado. How authoritatively have we been told that all attempts to civilize or to colonize Africa are hopeless, that the natives do not possess from the hand of divine providence intellect enough to admit of civilization and refinement. But upon such logic—it is treason to our Creator—a libel on the justice of Heaven.—What! are we to be told that candidates for eternal mercy on the other side of the grave were made to suffer nothing but bondage, chains and servitude on this! The prime difficulty is now overcome, and we can but cherish the belief that Americans are now preparing to render to the sable children of Africa that justice which has been denied them so long. We can but believe that they have under the auspices of divine providence purchased slaves from Africa to return them freedom to the soil of their ancestors.

Sept. 18.—The Agent of the Colonization So. at Cape Mesurado is now in Baltimore, and imparts much valuable information. We have been told so much of the burning sin of Africa, that we presume it will be acceptable to the public, to become acquainted with facts on this subject. By a meteorological journal kept by Dr. Ayres on the island of Perseverance, at the mouth of the river Mesurado, it appears that from the 23d of January, to the 18th of February the thermometer varied only thirteen degrees; a change which frequently takes place at Baltimore in twenty-four hours.—During this time the variation was generally between 76° and 83°. [Norn. Chronicle.]

On Monday night, last week, Trask, who is confined in our jail in a room alone, and with which there could be no communication, contrived, by some means, to break his hand cuffs, and the iron collar by which he was chained to the floor, into eight or ten pieces. The collar was nearly an inch and a half wide, and a sixth of an inch thick, and was twisted like a ribbon. The pieces bear no marks of any instrument, and to those who have examined them, it would appear that no human power could be equal to this violence. The feats of Baron Trenck appear like children's play to this Trask. He has not uttered a word since he committed the murderous attack on Duggan and Newman, who are both dead.—Centinel.

Strange Doings.—Two deputy-sheriffs, of Pendleton, S. C. having four State warrants against Jesse Corbin, and having heard that he would resist an arrest, procured the aid of a troop of Cavalry to take him. On their surrounding the house where Corbin was, he attempted to escape, and was shot dead by one of them. An inquest very properly gave a verdict of wilful murder against the whole party; and they have been admitted to bail.

Comming and M'Duffie.—The second meeting of these would-be murderers, has been prevented in North Carolina, by the interference of the civil authority, who arrested the parties, and laid under bonds to keep the peace. They afterwards attempted to effect their purpose in South Carolina, but differed about the distance they should stand from each other; left the ground; posted each other as "cowards" and "scoundrels", in a very honorable manner—and thus ends the farce!

CAPTURE OF A PIRATE.

The U. S. schr. Grampus, Lieut. Com. Gregory, has arrived at Charleston, with her prize, the Palmyra, formerly the Panchita. She captured this vessel after exchanging one or two broadsides. The Palmyra, under various names, and probably under many flags, has been but too successful as a pirate and robber. She mounted 1 long brass 18 pounder, and eight 8 pound carronades, with a plenty of small arms, and 98 men.

There are some particulars of this capture that are interesting: The Palmyra's long brass 18 pounder, was on the point of being discharged into the Grampus;—but a shot from the latter vessel took off the head of the man holding the match, and another attached to that gun having a leg carried away, they were not able to discharge it before they were commanded to surrender. The Palmyra lost one man killed, and 11 wounded. Not a man of the Grampus was injured. There are 76 prisoners on board the Grampus; many of whom are presumed to have belonged to the Cape Antonio gang of villains, as two have already been recognized as such. During the action, a musket ball passed within a few inches of Lieut. Gregory, who was standing upon the arm-chest, and went thro' the armorer's hat, but without doing injury to either. As a small token of their sense of the service rendered to neutral commerce by the capture of the Palmyra, the inhabitants of St. Thomas sent off an ox as a present to the crew of the Grampus. The Palmyra is a Baltimore built vessel, was a privateer out of that port during the late war with Great Britain, and is a remarkable fast sailer.—Gazette.

FOREIGN NEWS.

DESTRUCTION OF THE TURKISH ADMIRAL.

Extract of a Letter from an American gentleman at Smyrna, dated June 30, 1822.

"You will have heard of the famous exploit of the Greeks in blowing up the Captain Pacha's ship with her crew. It was a most intrepid action, and nobly shown that they have still remaining a few Spartan souls among them."

"Towards dusk they sent two fire ships into the channel between Scio and the Mainie, where the Turkish fleet was riding at anchor. The look-out ships saw and overhauled them, and let them pass without boarding.—being under the Imperial flag, and, as they said, bound into Scio with Tobacco and salt to the fleet. They passed on, and came among the ships about midnight. The Turks first discovered them about that time just ahead, and almost instantaneously one of the fire ships run under the bows of the Capt. Pacha's ship, a fine 84; threw their grapnels on board, knocked off their hatches, jumped into their boats, and made their escape.—The Pacha's ship immediately took fire, and such confusion ensued that no effective measures were or could be taken to stop the progress of the flames. Capt. Rich, of the Fanny, was about four miles from the fleet when it took place. All who saw it tell me it was the most awful and sublime sight they ever witnessed. The rigging and spars successively took fire, and about half past 1 A. M. when she was enveloped in flames, the dreadful explosion took place, and full two thousand souls were called in a moment to answer for the foulest deed that ever disgraced humanity, the destruction of Scio. I consider it as a judgment from Heaven; and it is remarkable that it should have been that particular ship—probably there were many of the poor unfortunate

Sejot women and children on board, but we cannot regret that they have met the end of their miserable existence—they are far better off than those that remain."

"The other fire ship, being farther off, did not come up before the object of her attack had time to cut her cables, in consequence the fire ship struck her about the mizen chain, and the Greeks could not get effective hold, and she fell off; not, however, till she had communicated her fire, which the Turks managed to extinguish without sustaining much injury. The fire ships were all on fire inside, and had the Greek flag flying. They had on board about 12 men each—headed by the Admiral of the Greek fleet. The next morning, Capt. Rich, of the Fanny, picked up the 1st Lieut. of the Pacha's ship, and one other man, both considerably bruised."

"In the morning after the explosion, the Turks landed at Scio, and completed the destruction of the few Mastic Villages which remained, taking for revenge the lives of women and children."

"All Scio is now a ruin. A few Franks have lately been there, and they tell me that there are but a few half burnt dwellings now remaining, and those filled with dead bodies—here an arm, and there a head, presenting a most shocking spectacle. The suffering of Scio has been beyond description."

CAPTURE OF SLAVE SHIPS.

From the Sierra Leone Gazette.

On the 15th of April last, Lieut. Midway was ordered, by Com. Mends, to command the boats of the Iphigenia and Myrmidon, into the River Bonny. Having crossed the bar, soon after day light, at seven o'clock, seven sail (two aches, 5 brigs, one of them English, with her top masts struck,) were observed lying at anchor off the town of Bonny. When the boats were about four miles off, they displayed their colours, and as they advanced, within long range, the two schooners, their broadsides having been previously brought to bear on the boats, by springs on their cables, opened a fire, without showing any colours. The boat which Lt. M. was in, pulled faster than the others, and having got considerably ahead of them, he waited for their coming up, the slaves conceived this step to proceed from fear of advancing further, and immediately the three brigs, under French colours, commenced a heavy fire. When the boats were near enough for their shot to take effect, the fire was returned; at the same time, they cheerily advanced, under a heavy fire of grape and musketry from all the vessels, and in about 20 minutes from the beginning of the action, they succeeded in boarding and taking possession of the whole of them. The brig hoisted at some distance from the rest, was found to be the "William-Rathbone," from Liverpool, for palm oil. At a greater distance was a French brig, the Theodore; she had no slaves on board, but they were on shore, in readiness for embarkation. This vessel had sent her crew to the slave vessels engaged in action; for when examined by Mr. M. there were no seamen on board her. The papers of the Theodore were endorsed, expressing the object of her voyage to the Bonny. In the action there were two men killed, one of the Iphigenia and the other of the Myrmidon, and five severely wounded. The number killed and wounded on board the slave vessels were not accurately ascertained, but on board of the Spanish sch. Ynam, which made a most desperate resistance, there were nineteen killed and several badly wounded.—We regret to say the slaves of this vessel suffered much; there were four killed and ten wounded, besides one or two of "King People's Pull-away Boys," were killed. Of the ten slaves wounded, three were females; one lost both legs, another her right arm, and the third was shot in the ankle. The shot which wounded the female slaves, struck between wind and water, and passed through the slave room. Even after the dastardly Spanish slaves had resigned their vessel to our brave seamen, a number of them had skulked below, and aiming the slaves with muskets, made them fire up the hatchways upon our people, by which one was killed and several wounded.

The Ynam was first captured, next the Yecua and Vigilante, and then the other two. On board the Y. Lt. Midway observed a pretty girl, about 13, one of the slaves, in irons, to which there was fastened a thick iron chain, ten feet long—he ordered her to be released; and that the capt. who had so cruelly treated her, for reasons best known to himself, should not pass in ignorance of the cruelty and degradation inflicted on an unprotected and innocent female, the irons were ordered to be put on him.

DEATHS.

In Boston, David Dudley, youngest child of Mr. George W. Thayer, aged 16 mo.; Mr. Abraham French, 53; Mrs. Catharine, wife of Mr. Peter Gray, 41; Miss Ann Theresa Nazarro, only daughter of Victor Villeneuve, 18; Eben Williams, son of Mr. Eben Fiske, of New-Orleans, 32 mo.; William Frederick Murdock, son of the late Mr. Isaac M. 6; In Jail, John Newman, the prisoner who was wounded with Duggan, by Trask, on the 6th inst.; Mr. William Hamilton, 27; Mrs. Sarah Hunt, widow of the late Capt. Samuel Hunt, 86; Mr. Zoeth Hopkins of Brewster, 28; Esther F. Gibson, youngest child of the late Mr. Warham Priest; Mrs. Abigail Rand, 72, formerly of Charleston; Mr. Samuel B. Perry, 30.

In Charleston, Charles D. Kelley, only child of Mr. David Kelley, 16 mo.—In Dorchester, Mr. Andrew Jones, 42; Mr. Samuel Payson, 46.—In Weymouth, Mr. Josiah Rice, 69; Mr. William Hunt, 26.—In Taunton, Mr. James Briggs, of Brattleborough, Vt. 26.—In New Bedford, Mrs. Rachel Chase, 85.—In Essex, Capt. John Bailey, 62, a soldier of the revolution.—In Gloucester, widow Jane Wharf, relict of Capt David W. 57.—In Newburyport, Mr. John Stanwood, 70; Capt Benjamin Lane, 58.—In Newbury, Miss Sarah Jackson, 46—her death was occasioned by the passage to her stomach growing up so as to prevent her swallowing; Master Wm. Bartlett, 14; Mrs. Sarah Moody, 84.—In Westhampton, Mr. David Parsons, 75.—In Pautucket, Sept. 17, Mrs. Lavinia Blake, wife of Mr. Alpheus Blake, and daughter of Dea. Aaron Davis, formerly of Attlebury, Mass. in the 52d year of her age.—In Brighton, Mr. Isaac Champney, 62.—In Watertown, Mrs. Eliza Blodgett, daughter of Mr. James Davis, formerly of Providence, 29.—In Newton, Nathan Fuller, Esq. 81, an officer of the army of the Revolution.—In Haverhill, Mr. John A. Ayer, 65.—In Newburyport, Sophia Louisa, 19 mo. only child of Mr. Wm. Cross, Jr. of this city.—In Windham, James Cochran, Esq. 75.

In Fitchburg, N. H. Mr. Joseph Carter, aged 46.—In Norwich, Con. Ezekiah Perkins, Esq. 72. Andrew Perkins, Esq. 80.—In Cape Elizabeth, Me. Mrs. Elizabeth Webster, 38, widow of Thomas W. Esq.—In Providence, R. I. Mrs. Mary Heath, consort of the late Mr. Joseph H. formerly of Roxbury, 83.—In New-York city, Mr. Paul Spear, 35, formerly of Boston.—At Craney Island, Middishpan Samuel S. Turner, of the Macedonian frigate, another of the victims to the fatal disease of that vessel.—In Princess Ann County, Md. Rev. Henry Blatchford, late of Lansingburg, 34.—In Baltimore, Rev. William Nind, Rector of St. Stephen's Parish, 45.—In Washington city, the Rev. Samuel Davis, minister of the Methodist Episcopal church, 28.—In Richmond, Va. Mr. Samuel Bailey, a native of Boston, 57.—Near Blakeley, Wm. Coolidge, Esq. 60; a native of New-England—He was from Massachusetts.

NOTICE.

A Quarterly Meeting of the Directors of the American Education Society, will be held at the Hall of the Massachusetts Bank, on Wednesday, Oct. 9, at 10 o'clock, A. M.

On the day previous, at 3 o'clock P. M. a Committee appointed by the Board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.

Sept. 21. A. A. EATON, Clerk.

NOTICE.

THE Annual Meeting of the American Education Society, will be held at the Hall of the Massachusetts Bank, on Wednesday, the 24 day of Oct. next, at 11 o'clock, A. M., for the choice of Officers.—At 7 o'clock, P. M. the Society will meet in the Old South meeting house to hear the Report of the Directors, and to attend to such other business as may come before them.

An adjourned meeting of the Directors will be held on the same day and at the same place at 9 o'clock, A. M.

A. EATON, Clerk.

Boston, Sept. 21, 1822.

JUST PUBLISHED.

AN ESSAY ON THE SCRIPTURE DOCTRINE OF THE ATONEMENT, showing its Nature, its Necessity and its Extent; to which is added an Appendix, containing Remarks on the Doctrine of Universal Salvation. By CALK BERGE, A. M. Pastor of the First Church in Glensbury, Conn.

"And they sang a new song, saying, thou art worthy, for thou wast slain, and hast redeemed us to God, by thy blood."—REV. v. 9.

Recommended by the Rev. Drs. BURTON, SPRAGUE and WORCESTER.

After hearing the Rev. Caleb Borge read his manuscript on the Atonement of Christ, I am ready to say that I think he has treated the doctrine with great ingenuity and propriety, and that his Essay is calculated to meet and refute the gross and dangerous errors which have long and extensively prevailed upon this very important subject. I hope his piece will be published and widely circulated.

Price \$1. For sale by R. P. & C. WILLIAMS, between No. 59 and 58, Cornhill, Boston, where will be found a variety of Theological Books on liberal terms.

STANDARD MUSIC BOOKS.

JAMES LORING has for sale at his Music Bookstore, No. 2, Cornhill, the following popular Works:

The Old Colony Collection of Anthems; 2 vols. but few complete Sets remain; Handel's Messiah; Hayden's Creation; Boston Handel and Haydn Society Collection of Church Music. Price \$1.00: Bridgewater Collection; Lock Hospital Collections; Callcut's Musical Grammar; Kollman's Essay on Harmony; Harmonia Sacra; Hubbard's Thirty Anthems. In the Press—Fifth Edition of MITCHELL'S LORD'S DAY. Sept. 28.

WELLINGTON BOOTS.

JOHN AUGUSTUS would inform his customers and the public that he has Removed to No. 43, Brattle-street, where he has for sale, A good assortment of Wellington Boots, at \$5 per pair. A discount of ten per cent for cash—all of his own manufacture, and warranted good or no sale.

N. B. Measures taken for Water Proof Boots and Shoes of all descriptions. Sept. 28.

NEW SPELLING BOOK.

MUNROE & FRANCIS, 4, Cornhill, Boston, have just published a new Spelling Book, containing the Rudiments of the English Language, with appropriate Reading Lessons. By THOMAS J. LEE, Esq.

This Spelling Book has been carefully and judiciously compiled by an experienced instructor; it is well printed, and the binding is to be particularly attended to, in order to obviate the too frequent complaint against School Books, in general, that they are merely clasped together by paste and scabbard, which a child may eat up, or destroy in a week or two.

The Author has obtained a multitude of Recommendations, and the approbation of all who have examined the book; the Publishers will submit the following:

RECOMMENDATIONS.

From Rev. JOSEPH BATES, D. D. Middlebury, Vt. MIDDLEBURY COLLEGE, June 29, 1821.

Having briefly examined a Manuscript Spelling Book, compiled by Thomas J. Lee, of Royalston, (Mass.) I can cheerfully recommend its publication, with the belief, that it will be highly useful to teachers & their pupils in our common schools.

From CHARLES B. HADDOCK, A. M. Professor of Rhetoric &c. at Dartmouth College.

I have read with some attention, a Spelling-Book compiled by Thomas J. Lee, Esq. The general plan of the work is simple, and more comprehensive than that of any book of the kind, with which I am acquainted. The selection and arrangement of the "reading lessons" appear to me judicious. The pronunciation in general, and the orthography except in the omission of k after c, as in public, are in my opinion supported by good use. The extracts in prose and verse are peculiarly pure and happy for the purpose.

I am satisfied that the publication will merit the decided approbation of the public.

From Rev. WARREN FAX, of Charleston.

So far as I have had opportunity to examine a Spelling-Book, compiled by Thomas J. Lee, Esq. I am of opinion, that it is in many respects a valuable improvement of preceding works of the kind. It omits redundancies, supplies deficiencies, accommodates itself to the capacities of the learner, and is well suited to the important design of such an elementary work.

While this spelling-book merits, it is presumed it will receive extensive public patronage.

From Rev. CHRISTIE WRIGHT, of Montpelier.

Having examined a manuscript of a spelling-book compiled by Mr. Lee, I hesitate not to say, that in my opinion, it is preferable to any spelling book I have yet seen, and that its publication & introduction into schools will be a public benefit.

From the Rev. FRA RIPLEY, D. D. of Concord.

Having examined, in manuscript, the Spelling-Book of Thomas J. Lee, Esq. I cheerfully give it my approbation, as a judicious compilation, and promising much usefulness. It appears to me to possess at least equal claims to public notice and encouragement with any Spelling-Book now in use; & I unhesitatingly embrace the opportunity of recommending its publication. Books of this kind are useful and constantly needed; and, it is probable, will not be soon multiplied beyond the demands of the rapidly increasing population of our country.

From Mr. N. SPRAGUE, an Instructor of youth in the higher branches, at Keene, (N. H.)

I have examined a manuscript Spelling-Book of Thomas J. Lee. I think his plan judicious, and well executed. The pronunciation is according to Walker. The tables are well arranged; and the reading lessons appear to be happily selected, preserving with but very few exceptions, the character of simplicity without degenerating into vulgarity; and adapted to the age of those for whom it is intended. I approve of the work, and wish it success.

At the request of Thomas J. Lee, Esq. I have with much pleasure, examined the Spelling Book compiled by him. It is, in my opinion, an excellent work, judiciously planned, well executed, happily adapted for the use of schools, and worthy of extensive patronage. NOAH WORCESTER.

Brighton, Sept. 1822.

Besides the above names, we are favored with Recommendations from the following gentlemen, Professors WARE and WILLARD of Harvard University; Rev. Dr. HARRIS, of Dorchester; Rev. Dr. PARKER, of Ryfield; Rev. Professor HOSER, of Middlebury College; Rev. Dr. BARCROFT, and Rev. J. G. GOSSE, of Worcester, &c.

The above work is for sale by JOHN STACY, Concord, Ms.; DUNK & HOWLAND, Worcester; DENIO & PHILLIPS, Greenfield; HILL & MOORE, Concord, N. H.; JOHN PRENTISS, Keene; PARKER SHELTON, Gardner; JOSEPH BRYANT, Canine, and by the Author in Royalston, Mass.

OBTUARY.

For the Boston Recorder.

Extracts from a Sermon delivered by the Rev. Dr. HYDE, of Lee, Mass., at the funeral of the Rev. DANIEL COLLINS, of Lanesboro', Aug. 23, 1822. The sermon was audited on 2 Tim. iv. 6, 7, 8. For I am now ready to be offered, &c.

"The occasion, my brethren, on which we have convened, and which has influenced us to unite in the worship of God, and to seek instruction from his word, is solemn and affecting. It is to pay a tribute of respect to the memory of a dear departed friend—of one, who long sustained the office of a Minister of Jesus Christ, and stood as a watchman on this part of the walls of Zion. Few professing Christians, and few of the ministers of Christ, with whose lips and conversation we have had opportunity to be acquainted, have furnished evidence to us, who look on the outward appearance only, of being better prepared to enter into the spirit of the word, which have now been illustrated, than the venerable father, whose mortal remains are before us.

"The deceased was born, at Guilford, in the State of Conn., Feb. 11, 1738. He descended from respectable parents, and his family connections were ranked among the pious and honorable. Being designed for a public education, he entered Yale College, at the age of eighteen, and was graduated Sept. 1760. He sustained the character of a good classical scholar. Indulging a hope, that he had passed from death into life, and was personally interested in Christ, and having a desire to be introduced to the work of the Ministry, he pursued a course of theological studies, under the direction of the Rev. Dr. Joseph Bellamy of Bethlehem, Conn., and, in due time, received a license to preach as a candidate. Before his settlement in this town, he preached a number of months in Pittsfield. On the 18th of April 1764, fifty eight years ago, he was ordained pastor of the Congregational Church in this town. The church was then small, and the town was in its infant state, containing but a few families. Here, he cheerfully entered upon his great work. Here, he testified 'publicly and from house to house, repentance towards God and faith towards our Lord Jesus Christ.' Here, as occasion called, he administered the sacraments of the New Testament to those whom he considered, according to the Scriptures, to be meet subjects. He was the honored instrument of building up this church and town. Nor did he labor without witnessing seasons of refreshing from the presence of the Lord. He was a father to this people in many trying periods, particularly during the revolutionary war, when he was seen willingly to share in their many burdens, and to make great personal sacrifices for their encouragement. In the younger part of his life, and even to old age, he was ready to obey the calls of his people, when he tenderly loved, in all the branches of the ministerial office—in visiting the sick and dying, in administering words of consolation to mourners, and in imparting instruction and counsel to anxious inquirers. The sorrows of this people always appeared to affect his heart, and their prosperity, especially in spiritual things, never failed to light up joy in his countenance.

"When the charter for a College in Williams-town was granted, by the Legislature of this State, Mr. Collins was named as one of the Trustees. The duties of this office he punctually and faithfully discharged for fifteen years, when his increasing infirmities induced him to resign. On the 8th of July 1812, he having requested of his people, that he might have assistance in his labors, the Rev. John De Witt was ordained, as a colleague pastor with him. Divine Providence having so ordered, that this connection, though very pleasant to him, should, in a short time, be dissolved, he was compelled again to ask for assistance; and on the 15th of July 1818, the surviving pastor was ordained, as his colleague, with whom he lived in great harmony and friendship to the close of his life.

"As a man, the deceased was distinguished for his affability, his politeness and the constancy of his friendship. To those, who were the most intimately acquainted with him, he was the most strongly endeared. Under his roof not only his particular friends and acquaintances, but strangers, who resorted there, experienced his kind attention and hospitality. Possessing an active and penetrating mind, enriched by various and extensive reading, and by intercourse with men of letters, and sanctified as we trust, by divine grace, he was a very interesting companion. His company was much sought, and highly valued, by his brethren in the ministry, who rarely left him, without being instructed, reproofed and edified. In his conversation with his brethren, he dwelt much on the distinguishing doctrines of grace, and on experimental religion. He always appeared to take a lively interest in the prosperity of Christ's kingdom; and his prayers fully evinced his conviction of the necessity of the influence of the Holy Spirit.

"As a preacher, though not distinguished for his eloquence, he was sound, solemn and impressive. He was candid and open to conviction, and yet unwavering in his religious sentiments. Professing Christians of all denominations loved and respected him. Such was the urbanity of his manners, and the dignity of his deportment, that he was remarkable for commanding respect in all companies, even to old age. As a counsellor, in ecclesiastical matters, he was considered able and judicious.

"For many years, it had become habitual with him to speak of his departure as being at hand. He evidently was familiar with death; and when attacked by the disease, which terminated his life, he was not dismayed. He appeared to be entirely satisfied with living, and was ready to depart. To some of his brethren in the ministry, who visited him at a time when he had considerably revived from a low and sinking state, he remarked to this effect, 'I had expected to meet the great and interesting change before this; and I feel rather disappointed, that I must abide longer in the flesh.' But submission to the will of God was his delight; and the atoning blood of Christ was his only refuge, as a sinner. He has now finished his course, in a good old age, being far advanced in his 85th year; an age to which none of his brethren before him, in this country, ever attained, and has gone we charitably believe, to receive a crown of righteousness, laid up for him in Christ. We shall see him no more, until we meet him at the bar of God.

"An event so generally felt, as the death of this aged servant of the Lord, must be deeply afflictive to his mourning relatives. He has left behind, in this vale of tears, a bereaved widow, the companion of his youth, and four children, who claim our sympathy and our prayers.

"This day, we follow to the grave the last of the original members of the Berkshire Association. Of those, who composed this body thirty years ago, one only remains. My brethren, God is teaching us, that we must die, and give up our account, as well as the people to whom we minister. And as we watch for souls, how solemn must be this account!"

POWER OF PRAYER.

A few years ago, a pious and eminent minister of the Baptist denomination was performing a preaching tour through the state of Rhode-Island. Calling at the house of a pious deacon, where he tarried a night, he was informed that a young lady, on a visit at that time in the same family, was the subject of serious impressions, and had a desire, on the following Lord's Day, to submit to baptism. The preacher examined her, was satisfied with her experience, and it was resolved that on the Sabbath the rite should be administered.

The father of the young lady, a farmer possessing considerable property, but an enemy to religion, heard that she was about to be baptized. He came to the house with a resolution to beat her, and brought with him a weapon for the purpose.

The females of the family dissuaded him from his unnatural and ungodly design. He could, however, become appeased only by their suffering him to take Catherine home with him.

At a meeting of the church, a short time afterwards, the venerable deacon arose, and spoke to this effect: "My brethren, when Peter was confined in prison, prayer was made without ceasing, for the church, unto God, for him; and he was delivered. Now, my brethren, our sister Catherine is as really bound, as though she were in a prison house; I therefore recommend that a day may be set apart on which we may assemble, and pour out our hearts unto God for her release."

The proposal was heartily approved, and the day determined. When the brethren met, their hearts were unusually drawn out. It seemed as though the heavens were opened, and a direct access obtained to the throne of mercy. The services ended, the brethren separated for their respective homes. But who was it opened the door to welcome the deacon's return? It was Catherine herself. "Catherine!" exclaimed the astonished deacon, "why, how came you here?" "I can scarcely tell you," replied she; "but while you were at meeting this afternoon, my father, whose heart had appeared to me hard and relentless, came up from the field, and looking in at the door, said, 'Catherine, if you wish to be baptized, you may go and be baptized.'"

Prayer makes the darkened cloud withdraw. [Latter Day Luminary.]

BENEFIT OF SABBATH SCHOOLS.

The following statements were made by the Rev. W. Goodell, Missionary to Palestine, to the "Visiting Committee," of the Sunday School, in New-York.

In the account of a revival in the State of New-York, it is stated, that of thirty-five persons, who were hopeful scholars in the work, twenty-seven belonged to Sabbath Schools in that place. Of one hundred persons, who united with a church in the course of a single year, ninety-eight had enjoyed the blessings of Sabbath-School instruction. It is said, that of the Missionaries, who have gone from Great-Britain to the heathen, nineteen twentieths became pious at the Sabbath Schools. And that of the orthodox ministers in England, who are under forty years of age, more than two thirds became pious at the Sabbath-Schools. Henderson and Patterson, who have done such wonders on the continent, in regard to the Bible cause, it is said, received their first impressions at Sabbath-Schools. The celebrated Dr. Morrison, Missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated population on the globe—became pious at a Sabbath-School! O! who can tell how many Braintons, and Buchanans, and Morrisons, and Marys, and Harris, and Newells, God is training in these Schools, to become the blessed instruments of renovating the world!!

A CARD.

The subscriber begs leave through the medium of the Boston Recorder, to express his sentiments of esteem and gratitude to the ladies of his parish, for adding to their past generosity of making him a life-member of the American Education Society, and presenting him with a very valuable cloak another very acceptable token of their friendship—a present of a handsome coat.

Polite and kind attentions of this description, viewing the circumstances and manner of them, enhance, in no small degree, the worth of what is so tenderly given,—and never fail to convey with them, to the mind susceptible of ingenious emotions, a richness of gratification, which advances far upon the intrinsic value of the benefit bestowed.

While he respectfully tenders them his cordial thanks for benefits so affectionately conferred, he calls to grateful recollection the kindness of those gentlemen, who obligingly contributed to constitute him a life-member of the New-England Tract Society.

That they may all enjoy the saving blessings of that Gospel, for the support of which they so cheerfully contribute, and the superior blessedness of those, who give, together with the refined satisfaction of witnessing, in the immediate object of their kindness, an increasing interest in their temporal and spiritual welfare, is his most sanguine hope.

Reading, Sept. 20. REUBEN EMERSON.

IMPORTANCE OF PUNCTUALITY.

Method is the very hinge of business, and there is no Method without Punctuality. Punctuality is important, because it subserves the Peace and good Temper of a Family: the want of it not only infringes on necessary duty, but sometimes excludes this duty. The Calmness of Mind which it produces, is another advantage of Punctuality: A disorderly Man is always in a hurry; he has no time to speak to you because he is going elsewhere; and when he gets there he is too late for his Business; or he must hurry away to another before he can finish it. Punctuality gives Weight to Character. "Such a man has made an appointment—then I know he will keep it." And this produces Punctuality in you; for like other Virtues, it propagates itself. Servants and children must be punctual where their Leader is so. Appointments, indeed, become Debts. I owe you Punctuality if I have made an Appointment with you; and have no Right to throw away your Time if I do my own.

There are said to be 360 persons in N. York, of the name of Smith—the Christian name of 42 of whom is John. This shows the propriety of mentioning the streets and numbers in the direction of letters.

Methodism.—The Methodist Missionary Society at York, England, which has been but eight years established, has in the four quarters of the globe 150 missionaries, besides school masters—30,000 men, 200,000 heathens, and 10,000 heathen children under tuition. Contributions last year, £26,581—equal to 117,000 dollars; less, however than three fourths of the amount actually expended during the same period.

THE PRONOUNCING TESTAMENT.

LINCOLN & EDMANDS, No. 53 Cornhill, Boston, have just published an Edition of the New Testament, in which the proper names and many other words are divided into syllables, and accented agreeably to Walker's Dictionary and Key. This Testament is particularly adapted to the use of Schools, but will also be found highly useful to families in general. When it is noticed, that there is a great diversity, even among public speakers, in the pronunciation of a scripture proper name, it cannot fail to be interesting to parents and instructors to have books for schools adapted early to lead children and youth to pronounce them correctly. Walker's Pronouncing Dictionary has become the generally received standard of the English Language on both sides of the Atlantic; and as all the proper names and many other words, in this Edition of the Testament, are marked in strict conformity with his rules, and on a plan easy to be understood, the general use of it in schools cannot fail to accomplish the desirable object of a uniform and correct pronunciation.

It is also believed that the division of proper names and difficult words into syllables, will have a happy influence in causing the Testament to be more universally used as a reading book in schools, which is an object ardently desired by the friends of religion. Price of the Testament, 44, 50 and 62 cents. Boston, Sept. 14, 1822.

REMOVAL.

HUBBARD & GREENOUGH, have Removed to No. 1, Hinkley's Buildings, Central-Street, and have for sale, CANTON, FRENCH, and BRITISH GOODS, at the lowest market prices, for Cash or approved Credit. 1m Sept 7

CHRISTIAN ALMANAC for 1823.

JUST published, and for sale by LAMSON & EDWARDS, No. 53, Cornhill. The Christian Almanac for 1823, containing a great variety of interesting religious communications, which will render it a welcome companion in every Christian family.

The profits of this work are given to the New-England Tract Society, and it is hoped that the most liberal individuals will extensively aid its circulation.—Price, 9 dollars a groce. Sept. 21.

Princeton Theological Seminary.

RICHARDSON & LORD, No. 75, Cornhill, have just received for sale, A Brief description of the rise, progress and present state of the Theological Seminary at Princeton, including the Constitution of said Seminary, and a Catalogue of those who have been and now are, members of it. Sept. 21.

NEW GOODS.

NATHANIEL HOBART, No. 60, Market-Street, has received for sale, a general assortment of European and India Goods, suitable for the approaching season. Sept. 21.

TUCKERMAN & CUSHING.

HAVE received by the late arrivals an extensive assortment of European Goods, well adapted to town and country trade, and which are offered for sale by the Package or Piece on liberal terms. No. 4, Market Row. Sept. 21.

Crockery, China and Glass Ware.

MICHAEL MELLE, & CO., No. 22, Essex-Street, have received by the Tyne, from Boston and Champion a part of their full importations, which are from the first Manufacturers in England, and are offered on their usual terms. Cash or Credit. 6w Sept. 21.

Popular School Book.

JUST published by JAMES LORING, No. 53 Cornhill, A FIFTH EDITION OF ALDER'S READER. Containing, First, The art of delivery—articulation, accent, pronunciation, emphasis, pauses, key or pitch of the voice, and tones. Selection of Lessons in the various kinds of Prose, Second, Poetic numbers, Structure of English words—feet and pauses, measure and movement—rhetoric, harmony and expression. Rules for reading verse. A Selection of Lessons in the various kinds of verse. Being the third part of a Complete Course. The whole comprising an easy and systematic Method of Teaching and of Learning the English Language. By ALDER ALDER, A. N. B. Booksellers may be supplied in sheets at the usual terms.

Also, the TENTH Boston edition of MURRAY'S EXERCISES, price 37 1-2. FOSTER'S DISCOURSE, entitled "A Discourse, the substance of which was delivered at the annual general meeting of the Baptist Missionary Society, in Bristol, (England,) Sept. 1821, by JOHN FOSTER." 6teop Sept. 21.

DAYS ACADEMY.

THE Trustees would inform the public that the fall quarter has now commenced, and the instruction of Mr. JOHN PIERCE, who has been approved for his ability and fidelity in teaching. All usual branches will be taught. The pleasant, convenient, and healthful situation of the Academy, give it a claim to public attention. Board in respectable families, from \$1.25 to \$2.00 per week.—Tuition 25 and 33 cents per week. Admission at any time during a quarter. The boarding of Beneficiaries of the Education Society at a reduced price—their tuition gratis. JAMES WARREN, Sec. of Trustees. Wrentham, Sept. 18, 1822. 4w

I. H. & E. G. PARKER.

No. 4, Central-Street. HAVE received by the Asia, Atlas and German Brooks from Liverpool, 119 packages Earthen Ware Consisting of B. F. Pipes, &c. C. Plates, Twiflers and Muffins, Nugs, Bowls, Chambers, Teas, Dishes, Napkins, plates and painted Oval and Round Tea Ware, and Basins, &c. &c. Also a few B. F. Pipes, Setts, brick patterns, & 45 assorted Castles, by order for the country trade. They have likewise on hand a good assortment of Cut, Flint, plain and pressed Glass Ware. All of which they offer for sale by the original package or repacked on the best terms. 2m Sept. 14.

UPHOLSTERY.

ROBERT L. BIRD, has for sale at No. 22 Newbury-street, Crimsons and Green Moreens; Green Tabernacles and Joins, Worsted Ball Fringes; White & Blue Fringes; Plain Scarlet and Yellow, do; Green and Black Rug, do; White, Chintz and Bedtick Fringes; Carpet and Quilt Bindings; Crimson Tabernacles; Pulpit Fringes, Tossels, Cords, &c. Sept. 14. 6w

Rich Figured Poplins, Bombazines, &c.

CLEVELAND & DANE, No. 43, Market-Street, have recently opened 2 cases of wide and narrow Figured Poplins, containing a beautiful assortment of Figures and Colors. One case of Bombazines, Colors, Mazarine-Lines, Pearl, Steel, French Grey, and Black—1 case of Cashmere, and Silk Mantles, Colors, Scarlet, White, and Amethyst.—On hand, an elegant assortment of Merino Long & Square Shawls. 6w Sept. 14.

City Furniture Warehouse.

JUST opened a large Ware House in Green-Street, at the entrance of Marshall's Lane, where is on hand & will be constantly supplied with rich, elegant, ornamental & useful household Furniture, and will be disposed of on as liberal terms as at any other establishment of the kind in the City, consisting of rich Mahogany Sideboards, do; Secretaries; do, large and elegant, oval and elliptical front Bureaus, with carved pillars; do; China and other Card Tables; do; Grecian marble and other Dining and Breakfast Tables, with and without Castors; Ladies' work Tables, with and without Bags; Wash and Light Stands; Portraits; Bedsteads; Easy Chairs; Night Cabinets; good assortment of Gilt frame Looking Glasses; a great variety of fancy and other Chairs, Philadelphia New-York patterns; high back rocking and other New-York patterns; high back rocking and other French carved Bedsteads; together with a general assortment of common and low priced furniture, where purchasers are respectfully invited to call and examine for themselves, and every favour will be received with gratitude. N. B.—Furniture sent by a careful man to every part of the city free of expense. Sept. 14.

MUSIC TUITION AND BOARD.

MR. S. P. TAYLOR, Professor and Organist of Music, and Organist at the West Church, respectfully tenders his Professional Services to Ladies and Gentlemen of Boston, in teaching the Piano-forte, Organ and Singing. Application to be made at Mr. Samuel H. Parker's Book-Store, No. 13, Cornhill, or at his house in Leverett-Street, Green-Street, West Boston, where a few young ladies can be accommodated with Board, and the use of his Piano-forte. Nov. 4.

NOTICE is hereby given, that the subscribers have been duly appointed Executors of the last Will of DAVID HYSLOP, late of Brookline, in the county of Norfolk, gentleman, deceased, who has taken upon themselves that trust, by paying bonds as the law directs. And all persons indebted to the said estate, are called upon to make payment to the said Executors, or to the said WILLIAM F. SEABURY, Esq. Sept. 11, 1822. BERNARD GODDARD, &c.

POET'S CORNER.

From the Religious Intelligencer.

On hearing the cause of Missions to Africa ably advocated by the Rev. Mr. GURLEY, from Columbia Territory.

Land of the Wise! where science broke
Like morning from chaotic deeps,
Where Moses, holy Prophet, woke,
Where Parsons, youthful martyr, sleeps.
Land of the Brave! where Carthage rear'd
'Gainst haughty Rome a warrior's crest;
Where Cato, like a God rever'd,
Indignant pierc'd his patriot breast.

Land of the scorn'd, the exil'd race,
Who fainting 'neath oppressive toil,
With never ceasing sighs retrace
Their palm-tree shade, their father's soil.

Shall blest Benevolence extend
Her angel reign from sea to sea,
Nor yet one glance of pity bend,
Deserted Africa! on thee?

Shall Mercy's ardent heralds haste
O'er all the earth with zeal benign,
Dare baleful climate, and burning waste,
Yet coldly turn their course from thine?

Did nature bid the torrid skies
Glare fiercely o'er thy desert glade,
In heathen gloom brow thine eyes,
And cloud thy brow with ebony shade?

And must thy brother's hatred find
A doom that nature never gave;
A curse that nature ne'er design'd,
The fetter, and the name of slave?

Haste! lift from Africa's wrongs the veil,
Ere the Eternal Judge arise,
Who lists the helpless prisoner's wail,
And counts the tears from misery's eyes.

Oh! ere the flaming heavens reveal
That from which none can meet and live,
Teach her before the throne to kneel,
And like her Saviour, pray—"FORGIVE."

Harford, August 6th. II.

On the Ordination at New-Haven, of Missionaries for the Sandwich Islands, and for Palestine.

Haste! gird the soldiers of the cross,
The trumpet warns them to the field;
Salvation's helm their brow shall guard;
Their breast the adamant shield.

Incite them o'er their earliest joys
With strong, unbending zeal to rise,
As those who bear to dying souls
An angel's mission from the skies.

Ye distant Isles! around whose coast
For ever rolls the surging wave,
Oh! bless the holy hands who come
To snatch your children from the grave.

And thou, Jerusalem, oppress
So long beneath the Avenger's rod,
Rise, captive daughter, from the dust,
And hail the messengers of God.

The Turkish crescent sinks in gloom;
Messiah's banner o'er display'd,
Gleams glorious o'er the lingering cloud,
And bids the type and symbol fade.

Ah! know thy Saviour by the wound
Which thy own barbed spear hath given;
Look on the pierc'd and deeply morn,
Then through His love ascend to heaven. II.

MISCELLANY.

[We were not aware that the late proceedings of the people in Charleston, in regard to the Insurrectionists, had been regarded by the people of the north as "unlawful, unjust and cruel." Here and there an uninformed individual, or an enthusiast in "Freedom's cause" may have felt and expressed such an opinion; but we believe that with scarcely an exception, the whole northern population have deeply sympathized, both in the danger and the deliverance of their brethren at the south.]

For the Boston Recorder.

MR. EDITOR,—I was highly gratified in reading an extract from the Charleston Courier, published in the Southern Intelligencer of the 17th August, and solicit the favor of reciprocating our views and sentiments with its author, through the medium of your excellent paper. The sentiments contained in this article, respecting the late difficulties in Charleston, are those of a liberal and enlightened mind. They are such as every friend of our country will rejoice to see circulated in our public journals, instead of those arising from local prejudices, and a limited knowledge of facts. They result from a particular acquaintance with the circumstances attending those difficulties, from an extensive knowledge of the different parts of our country, and from a generous mind, that could divest itself of local feelings, and look with a steady eye at the general good. From such we are to expect sentiments that will receive the approbation of all; and from the publication of these sentiments, we are to look for the removal of those unhappy prejudices and unchristian feelings which exist between the people of the north and south.

That these prejudices and feelings do exist, none will deny. There are those in the north who condemn the late proceedings of the people of Charleston as unlawful, unjust and cruel; who contemplate all the horrors of the intended insurrection without any sympathetic emotion, and who extend their indifference to the peace and safety of all their southern brethren. They view them as answerable for the existence, and all the evils of slavery, and of course deserving the judgments of heaven. This arises from a limited knowledge of facts, and is unjust and unchristian. On the contrary there are those in the south who consider the northern people as mean, ignorant and depraved. They believe them devoid of every generosity feeling; hypocritical in their professions of morality and religion; selfish in all their political measures, and devising plans to deprive them of their property, or to involve them in difficulty. This is the effect of a partial knowledge of their characters; and is illiberal and uncharitable. From this class of men we are constantly hearing the unqualified sentence of condemnation passed in one section of the country, on all the proceedings of the other. And from their pens our newspapers and periodical publications are supplied with articles calculated to excite those feelings, and strengthen those prejudices so ruinous to our national peace and prosperity.

These evils can be removed only by a familiar intercourse between the people of the north and south; by an intimate acquaintance with their different habits and customs, and by a more extensive circulation of those liberal sentiments exhibited in the extract from the Courier. This would remove many prejudices arising from state partialities, and false reports, and excite a common interest in the welfare of all. It would extend the knowledge, and unite the designs of the different parts of our country, and influence them to rejoice in each other's prosperity. It would show the people of the north, that the enlightened gentlemen of the south are possessed of the noblest feelings, and most liberal views; that they are actuated by the purest motives, and governed by the most humane, just and honorable principles; that the system of slavery is not a local but a national evil; that it has been handed down from one generation to another, and that the southern people, or the present generation, are not accountable for its existence; that the recent difficulties in Charleston, arising from this unhappy system, originated in the ambition of free negroes, and that their plans were to have been executed by those treated, (in most respects) more

like gentlemen than servants; that the people of Charleston have acted just as every other enlightened and humane people would have acted under similar circumstances, and that it is unjust for those unacquainted with those circumstances to suspect their motives, or condemn their proceedings. It would also convince the people of the south that the learned and influential gentlemen of the north are possessed of a tender sensibility, sincere heart, and cultivated mind; that their affections are prompted by benevolence, their understandings enlarged by reflection, observation & experience, and their conduct dictated by reason; that they are moral in their lives, conscientious in their principles, and impartial in their measures; that they regret their misfortune, sympathize in their distress, and rejoice in the removal of their danger; that they view slavery as a common evil, and are ready to unite in any just and honorable means to free the country of so unwelcome a burden; and that they view the different States as forming but different parts of one great and happy nation, that will ever rejoice in the suppression of internal commotion, and repel hostile invasion.

These are the views, feelings and sentiments, so far as I am acquainted, of the most enlightened gentlemen in all parts of our country. And they are such as ought to be felt and acknowledged by every friend of America. This would strengthen our union, and secure our liberties. It would silence contending parties, and render us united and happy at home, feared and respected abroad.

UNION.

AGRICULTURAL.

There should be no secrets in agriculture, and whatever concerns the public good, the public should be put in possession of. The benefits which would result from the more general diffusion of agricultural intelligence would be immense, and almost incalculable. We will state a few evils which infest the husbandman, and may be styled the plagues of agriculture, and set down concisely their real or supposed remedies, and leave it for the reader to judge of the advantages which would result from the universal extension of the knowledge of those remedies, which are effective, or of others more efficient, where they are unavailing.

In some seasons the vegetables in our gardens are almost annihilated by worms of several species. Fall ploughing, or spading the ground just before the frost sets in, and stirring the ground with fine salt in the spring some time before the seeds are sown, are said to be sovereign remedies against these petty but powerful predators.

There is a kind of worm (which the learned call curculio) found in apples, pears, and some other sorts of fruit, which either injures or destroys little if any less than one half of the fruit produced in New England. It is said (but the report wants confirmation) that spent tan from the yard of the tanner, spread about the roots of fruit trees, will secure them against these little thieves, who steal every year about one third of the products of our orchards, and injure a considerable part of the remainder. Spent tan, likewise, some suppose, will prove a specific against canker worms and caterpillars. We solicit further information on this subject.

There is another kind of worm, which bores its way into peach trees, locust trees, &c. at or near their roots, which some say should be cut out with a knife, or chisel, and others affirm that soap suds, heated after a family wash, and poured about the roots, about the middle of August, will destroy the eggs of the young worm. Unleached ashes and spent tan are likewise recommended.

There is a worm, or maggot, which affects the head of sheep, supposed to be a species of bot, and which it is affirmed may be expelled by injecting vinegar by a syringe into the nostrils of the affected animal. A worm of the same, or different species, is also found on the outside of the head of sheep, at the roots of the wool about the throat, ears, &c. This, we are told, may be destroyed by the application of spirits of turpentine.

There is a worm, called we believe, the wire worm, which destroys seed corn before it vegetates. The attacks of this insect, we are informed, may be guarded against by soaking the seed corn in a solution of common salt, or salt-petre. But if the solution is made too strong, and the seed suffered to remain in it too long, it will destroy the principle of vegetation, and the corn will never come up, unless you dig it up, as we have found to our cost.

Some people affirm that horses affected with bots & apparently in the last agonies may be cured almost instantaneously by the external application of spirits of turpentine to the breast. Others advise to turn a dose of spirits of turpentine down the throat of the animal.

Some assert that cattle or sheep, which are hoarse or swollen, in consequence of having eaten too much green and succulent food, may be cured by a dose of lye, made with potash, pearlash, or house ashes. Others say that the animal must be starved, scientifically, in order to let the gas escape, which is the cause of the disorder.

Some say that elder juice expressed from the leaves or berries, or even a decoction or tea made of the common elder, but more especially the dwarf elder, will not only destroy maggots in meat, cheese, &c. but sprinkled over cucumber vines, squash vines, &c. will preserve them against the bugs and flies which so often prove destructive to those vegetables. We have very little doubt of the efficacy of elder for the purposes above stated, but should be glad to learn something further on the subject.

We do not pretend to assert that all, or any of the above named remedies are never failing specifics.—Some of them, however, we know to be useful, having witnessed their good effects; and some others we have collected from persons whose veracity and discernment we have no reason to call in question. Now if even a part of those remedies are efficient, their general knowledge and consequent application would save the inhabitants of New-England, in one year, more money than they pay in taxes, of every name and nature, in ten years. It costs a farmer, who owns one hundred acres of land under cultivation, more to maintain the worms in his garden and cornfield, the bugs in his peas, the lice upon his cabbages, the caterpillars and canker worms in his orchard, the flies of his turnip yard and dairy, including the Hessian flies of his wheat field, the bots in his horses bellies and sheep's heads, &c. &c. than it would to bring up a family of children, and send one or more sons to an agricultural college, (if we had such an institution) into the bargain.

These diminutive enemies, however, are easily subdued if we knew how to attack them; and we have no doubt but there are individuals who are in possession of information which would enable every farmer to rid himself of the destroyers; and we ardently wish people possessing such information would forward it to us, or some other printers, to be published for the benefit of mankind.

[New-England Farmer.]

JOHN HANCOCK.

During the siege in Boston, Gen. Washington consulted Congress on the propriety of bombarding the town of Boston. Mr. Hancock was then President of Congress.—After Gen. Washington's letter was read, a solemn silence ensued. This was broken by a member making a motion that the House should resolve itself into a committee of the whole, in order that Mr. Hancock might give his opinion upon the important subject, as he was deeply interested from having all his estate in Boston.—After he left the chair, he addressed the chairman of the committee of the whole in the following words: "It is true, Sir, nearly all the property I have in the world is in houses and other real estate in the town of Boston; but if the expulsion of the British army from it, and the liberties of our country require their being burnt to ashes, I will order that purpose immediately."